

The Crescent

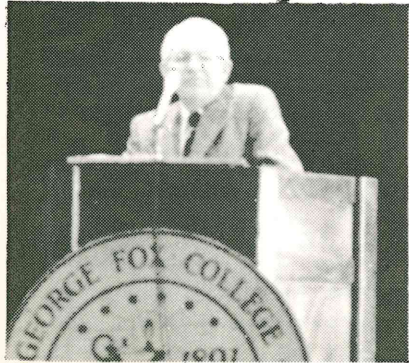
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February 16, 1979

Bible Theme for Christian Ed Conference

Why bother with the Bible? That was the theme for GFC's second annual Christian Education Conference, February 1-3.

Dr. Vernon Grounds, president of the Conservative Baptist Seminary and keynote speaker for the conference, stressed that the Bible is the word of God. "The word of God has the power to meet the needs of people, and that's why we have to share it," he said. The three most important needs we have, he went on to



Dr. Vernon Grounds.

say, are truth, comfort, and reconciliation. All three needs are met by God's word.

Co-chairing this year's conference were Julie Hobbs and Gene Hockett. A variety of workshops, led by experts in church education, were offered. Workshop topics included Creative Drama in Teaching, Smorgasbord: Youth Activities, Home Bible Study, and

Classroom Control. Exhibits representing various types of curriculum materials were set up in Hoover lobby.

The conference, sponsored by the GFC Christian Education department and the office of Church Relations, was attended by 260 persons from across the northwest, as well as many GFC students.

Religion professor Julie Hobbs noted that workshop attendance and student involvement had improved greatly over last year. She saw student involvement as key to this year's success. Students introduced all workshop leaders, taped most of the sessions, were involved in registration making posters, and other behind the scenes tasks.

Dr. Hobbs thanks those students who helped make the conference a success. When asked about plans for the future, Dr. Hobbs smiled and said, "The third annual Christian Education Conference."



Dr. Julie Hobbs helped register attenders of GFC's second annual Christian Ed Conference.

KGFC is Back

The campus radio station, KGFC, has been off to a slow start this term. But now with two new turntables installed, KGFC is again in operation.

Tune in to KGFC, 660 AM, from 4-12 p.m., Monday-Friday; Saturday from 3-7

p.m.; and Sunday from 3-11 p.m.

KGFC's special features include coverage of men's and women's basketball games, specials of feature artists, news broadcasts, and contests.

If anyone has ideas for special features, contact Steve Jones. Anyone who would like to work with any aspect of KGFC should contact station manager, Evelyn Pease.

Also, a manager for next year is needed! Apply to Evelyn Pease.

New Television Center Visited

GFC's new television center held an open house from 2-4 p.m. on Saturday, January 27, as part of this year's Homecoming activities.

Director Mel Schroeder was assisted by students from the television class who demonstrated the camera, video tape machine, and answered visitors' questions about the facility. Gene Hockett emceed a video taped interview with alumni and other visitors.

The TV center was visited by alumni faculty, students, and their families and friends.

Choir to Make Oregon Tour

The George Fox College A Cappella Choir will leave Thursday, Feb. 15, on a 700-mile tour through Oregon. They will give concerts in Salem, Klamath Falls, Medford, Coos Bay and Eugene.

Theme for this year's concert program is "Prepare Ye the Way of the Lord." The program has four sections: Nativity, Passion, Praise/Celebration and Prepare Ye....



George Fox students woke to a snow covered campus on two consecutive weekends.

"Coming Up Movies"

Murder by Death

"You are cordially invited to dinner and a murder...." So begins the invitation sent to five of the world's most famous fictional detectives; Miss Marple, Hercule Parrot, Charlie Chan, Sam Spade, and Nick and Nora Charles. The dinner is hosted by eccentric millionaire Lionel Twain who feels that none of these detectives will be able to solve the murder which will be committed at the dinner.

"It's the funniest film you'll ever see this year," said Kevin Sanders of WABC.

"Niel Simon displays his usual killers instinct for sharp savvy comedy," remarked Kathleen Carroll, of the New York Daily News.

Gene Shalit, NBC, said *Murder by Death* is "the wittiest mystery movie in years."

The film stars Peter Falk, Peter Sellers, Nancy Walker, Alec Guinness, and Truman Capote.

The GFC Film Society will show *Murder by Death* on February 23 in Kershner Lecture Hall. Admission will be \$1.00.

double-Feature

On March 30, the Film Society will show a double-feature, *When Comedy*

was *King* and *The Rescuers*. The films will be shown in Heacock commons. Admission will be \$1.00.

In *When Comedy* was *King*, Robert Youngson, a two-time Academy Award winner, has put together the best of the old-time comedy personalities including Charlie Chaplin, Laurel and Hardy, Buster Keaton, Harry Langdon, Ben Turpin, and Fatty Arbuckle.

In *The Rescuers*, two mice, Bernard and Bianca, accompanied by Orville, their albatross who serves as their "airplane", set out to rescue Penny, an orphan, from the hands of Madam Medusa. Penny was kidnapped to help Madam Medusa find a priceless diamond.

The rescue is filled with shining treasure, narrow escapes, near misses, and unequalled eyeball excitement.

Featured are the voice of Bob Newhart, Eva Gabor, and Gerald Page.

Charles Champlin, the Los Angeles Times, says, "*The Rescuers* is the best feature-length film from Disney in a decade or more — the funniest, most inventive, the least self-conscious, the most coherent and fast-moving from Disney."

Roger Ebert of the Chicago Sun-Times writes that, "*The Rescuers* is a great entertainment, a rousing comic adventure. It is a triumph; the audience I was with was enthralled, awed, scared and delighted, and so, I must admit, was I."

ATTENTION PLEASE

Many of you have said you would like to see more controversial articles in *The Crescent*. Well, you'll find them in this issue!

The purpose of *The Crescent* is not to promote dissatisfaction or someone's pet peeve. However, during the past few weeks, several people have expressed concern about various issues on campus. Because of this we decided to make this a special "opinion" issue of *The Crescent*.

In the student government chapel on Monday, February 5, students shared opinions on issues such as student behavior at basketball games, attitudes toward sports, chapel, and film selection

policy on campus. In *The Crescent* this week you will find articles on these subjects and others.

The opinions are those of the individual writers and do not necessarily reflect the attitudes of the majority of the student body or of the college administration.

We hope you will read each article thoughtfully and prayerfully. Each concern represented is clearly marked to make it easy for you to choose those articles of special interest to you.

We hope you enjoy *The Crescent*, and encourage your response.

Jean Peters, Editor

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Editorial Policy

The Crescent strives to maintain an open forum for the discussion of issues of concern to the George Fox College community. Your letters are welcome and will be printed as space allows. Please send them to SUB A, and include your name. It will be withheld from publication at your request. We reserve the right to edit all letters to meet space limits.

All opinions in this section, including editorials, are the opinions of the individual writers and not necessarily the opinions of the staff of *The Crescent*, the Associated Student Community, or the Administration of George Fox College.

The Crescent is paid for and published by the students of George Fox College.

Coming Up At The Civic *The Daughter of the Regiment*

The Swiss Tyrol is the setting for Portland Opera Association's sparkling new production of Gaetano Donizetti's *The Daughter of the Regiment* at 8:00 p.m., February 28, March 3 and 6 at Portland's Civic Auditorium.

The two act romantic comedy will be conducted by Portland Opera Conductor/Director Stefan Minde and will be sung in English.

Marie, the darling of the 21st Regiment of Grenadiers, which adopted her after finding her abandoned on the battlefield as a child, is happy with her life and extremely fond of her special foster father, the old top sergeant Sulpice. She expresses her delight in a number called the Rataplan, in which she drums with rolls and flourishes. She tells Sulpice about a young Swiss named Tonio who has rescued her from a precipice and whom she loves. Tonio himself decides to join the regiment, since they have decided Marie shall marry no one outside. But her identity is revealed as the niece of the Marquise of Birkenfeld, who takes her into the aristocratic life of the castle and arranges a marriage with the son of the Duchess of Crakenhorp. Marie is not happy, and finally brings the Marquise to acknowledge that she is her own love child, and to allow her marriage to Tonio.

American soprano Pamela South will be featured in the role of Marie. Miss South is a member of the San Francisco/Affiliate Artist-Opera Program.

The role of Tonio will be sung by Seattle tenor William Harness. In 1974 he made his San Francisco debut as Tonio opposite Beverly Sills in *Daughter*.

Bass-baritone Richard McKee will sing the role of Sulpice. Since his debut with New York City Opera in 1974, he has become one of the companies finest singing actors.

Ghita Hager, stage director, was educated in Germany and danced with the Munich State Opera. She has directed in Europe and the United States.

Tickets for the production are available at the Portland Opera Office, 922 S.W. Main Street, 248-5322 or at the Portland Civic Auditorium box office, 248-4496.

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Also thanks to the College Relations Office.

LAYOUT:

Janell Almquist
Beth Herman
Debbie Marrs
Dave Olson
Evelyn Pease

TO THE EDITOR,

I recently found out that Ann Kiemel is going to be in Newberg on Friday, March 9. It seems that Newberg High School has paid a large sum to bring her to their school.

I was very disappointed to hear that the appropriate G.F.C. staff has not made arrangements to have her speak on our campus while she's in town that same day. Ann Kiemel is really a dynamic speaker and I know we would all benefit from having her here at Fox.

Could you find out why the staff has not taken advantage of such an excellent opportunity?

Also- what could we as student do to help bring down well-known Christian personalities such as Ann Kiemel to our campus? (Especially when we know they're going to be in the area.)

Anonymous

TO THE EDITOR,

but mostly to the rest of you:

I have been disturbed recently by the spirit of complaint on our campus. I rarely go through a day without hearing or overhearing a complaint about SAGA or chapel.

Students seem to be dissatisfied with the quality of their nourishment — physically and spiritually. If we were more aware of the world's situation, we would realize how privileged we are. Much of the world is underfed; Christians in many countries are not allowed to gather — to sing and receive teaching. Yet we have an abundance of good food. We are allowed to gather three times a week to worship the Lord together. "To whom much is given much shall be required."

What does Jesus require of us? Before any other sacrifice, He desires a grateful heart. Let's examine this in the area of chapel attendance. If I go to chapel with the motive of "serving my time," I am preventing it from being a positive experience. I am refusing to allow the Spirit to minister to me, and I'm certainly not honoring God with my presence.

What is the purpose of chapel? Lately, this seems to have become an issue. I believe we expect to be entertained. Chapel is packed if a singer or drama group is performing, but if the day brings a one-man speaking show, Woodmar becomes a half filled study hall. Our actions tell the speaker "you're on trial." Maybe we're playing a Christian version of the Gong Show.

Some question the value of required chapel attendance. Some rebel; some resign themselves to it. If chapel is not meeting our needs for community worship, we need to explore the potential for this time allowed us to gather. We need to make it into an experience we enter with expectancy and leave richer for the time spent. Maybe the making will require changes in chapel itself; maybe it will first require changes in us.

Jesus is our Bread, and He can nourish us in whatever context we allow ourselves to see Him. Is it necessary for chapel to entertain us with circuses?

Beth Herman

Making the Grades—or Faking it?

Once upon a time... a prospective student leafed through the G.F.C. Class Schedule booklet. He was disappointed not to find courses that would help him develop the "skills" to meet the tough requirements of college.

"How do they expect a student to make it here? Don't Christian students cheat too?" he questioned.

"Oh yes," I reassured him, "but many students here at Fox have become so skilled at it, that we no longer need to offer 'Cutting Corners the Christian Way-CH 101,' 'Principles of Pulling the Passing Grade-CH 203,' and 'Effective Cheat: Do Less & Get more-CH 102'."

"What?" you may be saying, "Certainly cheating isn't a problem here at Fox." And yes, you're probably right.

After all, everyone knows that cheating is wrong. Any Christian would be the first to agree. But where do we draw the line? Who's to say what's right and what's wrong?

The truth is that "Thou shalt not cheat" is not one of the Ten Commandments. Nor did Jesus include the subject in his Sermon on the Mount.

So maybe it doesn't matter if you copy a friend's old term paper for your major research project. Who cares if you haven't read the books that you wrote collateral reports on. And what about that deal you have going with your roommate, signing

the attendance list for you if you can't make it out of bed in time for class (or chapel). That's not *real* cheating, is it? Real cheating is looking at your notes during a test, and other *dishonest* stuff like that.

All that really counts is the final grade, right? A bright and shining "A" to proudly show family, friends, and future employers your "excellence."

I suppose though that we could bring in that worn-out question, "What would Christ do if He were in our place?" But Jesus Christ never had to contend with the pressures and hassles of college, so that's not even relevant... or is it?

The truth is that Christ never did make statements against cheating, but He did have some powerful words to say about honesty and dishonesty. And no matter how much we'd like to cover it up, we know He does notice "real cheating" and even those "little slips of dishonesty."

I'm not suggesting that work-study student operate lie-detectors at every classroom door. After the daily interrogation in the library, we don't need more of that.

But pause for just a minute and take a look at your own academic habits and standards of honesty. Do they match up with the standards Christ has for us? The decision is yours.

Anonymous

Drama Department to Present 19th Century Play

Who was Henry David Thoreau? A writer, pacifist, one who believed in the individuality of the human spirit and appealed to that quality in everyone. He was ahead of his time. Thoreau is also the leading character in "The Night Thoreau Spent in Jail," the next production being presented by the GFC Communication Arts Department March 2, 3, 9, and 10th in Wood-Mar Hall. Although the play is relatively new, it has toured the United States and played on Broadway. It was chosen by director Darlene Graves both for its interesting theatricality and for the values it presents.

"Thoreau was a majority of one," says Mrs. Graves. "I delight in many of his simple responses to life such as those reflected in the lines of the play 'I'm a very rich man. I just don't have any money.'"

Ben Dobbeck, who plays the lead of Henry Thoreau, states that Thoreau was the fighting individualist, the ultimate nonconformist. Within the framework of the play, Ralph Waldo Emerson is the source of many of Thoreau's beliefs. Dobbeck describes his influence on Thoreau as "...similar to the impact that Laurence Oliver has on a student actor—an overwhelming influence!"

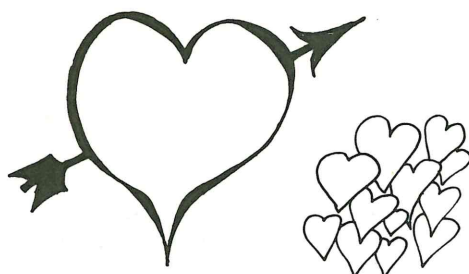
Thoreau's brother, John, believes the same things as Henry, only he takes life with a larger dose of humor. Joe Geil, portraying John, states that he enjoys

playing the role especially because of the comic lines.

The drama, though written about a man in the 1800's, is applicable to contemporary American culture. Its reference to the Mexican-American war is closely akin to the dilemmas presented by the Vietnam War of our generation. The questions of government rule versus individual freedom are given serious consideration through intense dialogue and fast-paced scenes.

The play is excellent, the characters human, the cast loves it, the director is sold on it. But will the GFC community like it?

There are mixed emotions in Mrs. Graves' mind as to whether or not the ideals of a nineteenth century transcendentalist will be accepted in an evangelical Quaker community. The director is impressed by the fact that Thoreau's values are similar to those of Friends on peace, love, simplicity and celebration, and that if the audience can look beyond the individual eccentricities of a few characters to experience some very dynamic dialogue, fascinating structure of a series of flashbacks, and excellent acting talents of a handful of students, they will leave the performances with a memorable experience of lasting value.



Saint Valentine's Day

We have just celebrated Valentine's Day, a day that many people look forward to with mixed feelings of hope, anticipation, and anxiety. In all the excitement, joy, and possibly disappointment, I wonder if anyone stopped to ask themselves why we celebrate this day.

Valentine's Day has been traced back to a Roman feast called Lupercalia in which young men drew the names of young maidens out of a box. The girl whose name they drew would be their partner in the festivities. The Christian Church countered this celebration with one of their own in which Saint's names

were substituted for the girls' names, and the participant was supposed to imitate the Saint whose name he had drawn. Somewhere along the way the girls had the last word and got their names back into the box. Gradually the giving of a valentine to the girl of one's choice replaced the actual drawing of names.

St. Valentine, the saint for whom the day is named, was a Roman priest who was imprisoned by Emperor Claudius II. Claudius had forbidden Romans to marry, and Valentine disobeyed the law by marrying couples secretly. He was caught and executed, and he has been the traditional patron saint of lovers ever since.

Valentine's Day isn't just for couples, though, so if you haven't already, take a little time to express your love and appreciation to your family, friends, and even your roommate.



DISCIPLESHIP GROUPS: Crescent Interview with Jon Strutz

Crescent: How many G.F.C. students are involved in discipleship groups?

Jon: There are about 120, which I think is a pretty good number. There are 11 groups; 5 guys' groups and 6 girls' groups.

Crescent: What is the purpose of the discipleship groups?

Jon: The groups consist of people coming together to help and support each other. Discipleship is instructing others. The leaders don't know all the answers, but everyone works together to grow and learn more about the Lord. The other purpose is service. The leaders meet together and prepare to guide their own groups which share with each other and in turn reach out to the rest of the campus. It does take time though, and commitment to the group.

Crescent: What kind of materials do you use?

Jon: We're directly tied with a group called the Navigators who rely heavily on scripture. We have a 5 day a week pattern of study in which a passage of scripture is applied in a different way each day. Day 1 is memorization; day 2 is summarizing the main teaching of the context; day 3 is learning all you can about the Lord from the scripture passage; day 4 is defining key words; day 5 is paraphrasing and personalizing. I work directly with Lee Brace, of the Navigators, who has set up the materials. Also, Ron Crecelius helps a great deal in all areas of the program.

Crescent: Do you feel that it's better to use the Bible directly rather than other books?

Jon: That's a good question. One problem we have today as Christians is that we have to be entertained. We want dynamic speakers and emotional appeal. We've gotten away from the

Word of God. It's important to stick to the Word, to dwell and meditate on it. That's where discipline comes in. It affects everything you do. In college we spend a lot of time in other books. It's important for us to have a foundation in scripture.

Crescent: What is the reasoning for separating guys and girls?

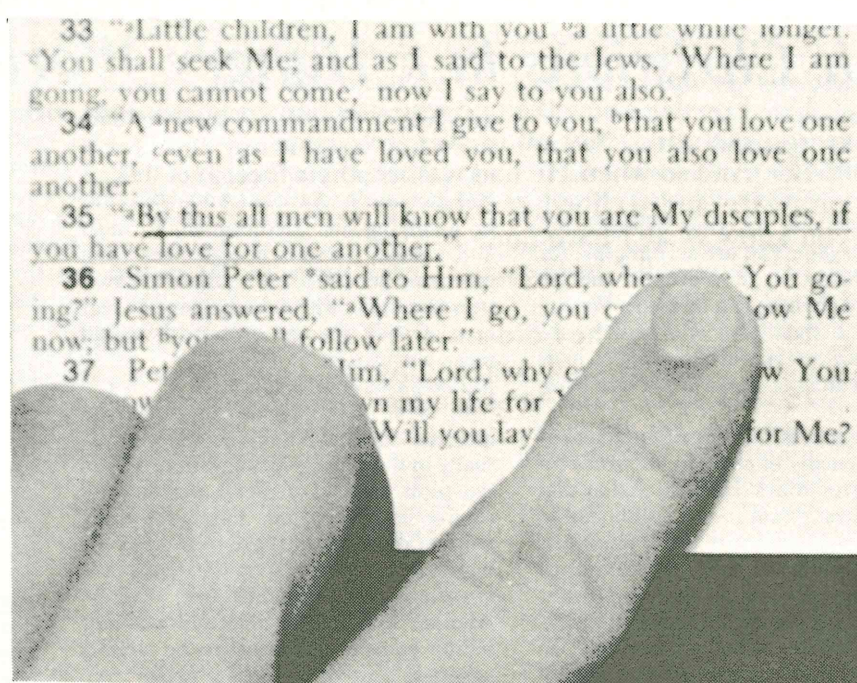
Jon: We want people in the groups to be able to share personally. Emotions are often a big part of the sharing. We feel the separation is beneficial and helps people to be themselves. Plus, in one on one situations as with a prayer and share partner, it's more comfortable. We want to encourage and lift up one another. Separating guys and girls takes away pressure and questions about ulterior motives.

Crescent: Do the leaders have different approaches to their groups, or do all the groups follow the same format?

Jon: The leaders have exciting roles. So much depends on them and their cooperation. They're there and they're ready. We encourage the leaders to be creative with their groups. For instance, one group went out for doughnuts, another group to Jay's. We don't want the group to get into a rut. All the leaders are unique but they try to follow the same general pattern in their meetings. They get together every other week to make plans and discuss the groups. I can't say enough about the leaders. They're tops!

Crescent: Do the groups ever all meet together?

Jon: In January we had a get-together in the gym with all the groups. We had a fun time playing volleyball and basketball. We had refreshments and then heard from Lee Brace of the Navigators. It was a time of coming together and discovering who else is in



the discipleship program. We hope to do something together again in the spring.

Crescent: What problems do you see in the spiritual lives of G.F.C. students?

Jon: The problem with many is that their foundation isn't solid. Because they're not founded in the Word they have a tendency to float along. Activities such as a studies, sports, dating, and work take up a lot of time, and God gets put way down on the list of priorities. Then when they get away from here they really have struggles. The problem is that people are not willing to discipline themselves. God tells us to work hard to glorify Him. Too often we expect

things to happen to us without putting out much effort.

Crescent: What is a disciple?

Jon: A disciple is one who is learning more about Christ and following Him. Lee Brace has a concept of a disciple that involves four areas. First is intake; a disciple must be learning new things. Secondly interaction and fellowship with God in prayer is important. Then there's accountability. This is where the discipleship groups come in. They offer a chance for the disciple to share with and be supported by others. Lastly there's outreach or service. This is where the disciple takes what he's learned and reaches out to others with it.

DISCIPLESHIP: Two Leaders' Perspectives

Shelley Ellis enjoys leading a discipleship group. She says it gives her an "opportunity to share on a deeper level with people on campus who I otherwise might not." Dick Hampton, another group leader, agrees that getting to know people is one of the positive aspects of leading a discipleship group. Both leaders feel that they learn a lot by being in a position of responsibility. Through the time they spend in preparation, they find an opportunity for growth. Dick Hampton says that being a leader helps him to think through things more; "It helps my spiritual life and keeps me on my toes."

Shelley likes the insight into scripture that she receives through study and sharing. The group members support each other with encouragement and care about one another's needs.

What are the responsibilities of a leader? Shelley says that the leader is "not the main focus." He or she is just responsible for technical things. "It's a group effort." The responsibility is not all on the leader's shoulders. There's equal sharing, give and take within the group. The leader finds a meeting time that fits into everyone's schedule, then the group meets once a week for about an hour. Each



Dick Hampton and his group.

week a different section of scripture is presented. The leaders think of questions for discussion and initiate the sharing time. Dick feels that "one of my responsibilities is to help them (the group members) be responsible."

What is discipleship? Dick compares it to a growing child; "It's getting beyond milk feeding to eating meat. The objective is maturity. It's not just a thing you go to, it's something you're involved with all during the week."

Shelley says, "We like to stress commitment. We want to be able to depend on each other." She also emphasizes a "want to" that is necessary for a disciple. "Without a desire there's no strong commitment. We'll benefit if we put ourselves into it."

Discipleship takes time. With the tight schedules of college students it's hard to know where to find the time. But Shelley says, "We can make time if it's important." She notes that we always find time to chat in SAGA or go out for pie. That's why there has to be a strong desire to be a disciple or other things will be substituted

in its place. "If a person just comes when he has time for it it's not as helpful," Shelley says.

Both Dick and Shelley greatly favor the use of the Bible for study material. "Sometimes as Christians we just use the Bible when it comes in handy," Shelley says. People at Christian colleges often become satisfied with easing along in their Christian lives. They get so involved with studies and activities that they don't spend much time in devotions. Shelley says that discipleship groups encourage people to spend time on their own with God's Word.

"There's a real tendency," Dick says, "to not apply the Bible to daily life. You have Bible classes and chapel...it's more like a requirement to be religious." We get used to studying for a test, taking it, and then it's over, he says. Or writing a paper, turning it in, and then we're done. This carries over into our devotional life.

This is where memorization comes in. "If a person can get a verse in his mind, he can keep going over it during the day," Dick says. The verse can be applied to each situation as it comes along.

Dick believes it's really helpful to study the Bible rather than another book or commentary. "You can talk about theories only so much—you have to learn how to live it," he says.

One way in which Dick's group is learning "how to live it" is by the use of accountability partners. They draw names of other members in the group who will be their partner for the week. They each list goals for the week and share their daily progress with their partner. The contact with another person gives them more incentive to keep working toward their goals.

Discipleship involves setting a goal to form a closer relationship with Christ, then striving to achieve it. Shelley says that "any relationship takes time. Someone you never spent time with you wouldn't consider a close friend." So it is with God. It's important to spend quality time with Him. Discipleship is a means by which we can come closer to that goal.

LOVE



Shelley Ellis and her discipleship group.

Christian Responsibility:

Rich Christians in a Hungry World

by Dave Olson

WARNING: Ignorance is bliss. If you read this article or begin to look at the world situation you may be held accountable for your lifestyle. But then again, you are accountable for it already, so look around and see where changes can be made. We can have a significant and positive influence on the world around us if we are willing to make some sacrifices.

Hunger is possibly the most potentially powerful enemy of peace in the world today. Senator Mark Harfield stated that "The greatest threat to this nation and to the stability of the entire world is hunger. It's more explosive than all the atomic weaponry possessed by the big powers. Desperate people do desperate things..." He continued with a warning to "remember that nuclear fission is how in the hands of even the developing nations."

Professor Robert L. Heilbroner suggests that this nuclear capability might be used as an instrument to force the developed world to take action in regards to the present situation, where between one- and two-thirds of the world's population is suffering from chronic malnutrition. These facts alone could cause us to re-evaluate the position we hold as citizens of the affluent, developed nations.

Ronald J. Sider, in his book *Rich Christians in an Age of Hunger*, attempts to focus on our responsibilities, not only as citizens of the wealthy Northern Hemisphere, but also as members of Christ's Body. Sider begins with an introduction to the world's economic and nutritional imbalance. This is followed by a study of God's attitude toward this economic inequality as well as the attitude Sider thinks we should possess. In conclusion, he gives some examples of actions taken by other people and suggests steps we can take to properly balance our own lives as well as the economic inequalities around us.

The Green Revolution

In the past several decades there have been steps in agricultural technology in some of the underdeveloped countries of the world. Food production has been increased in many instances through selection and breeding of better adapted and higher yielding crop varieties, the wide use of manufactured fertilizer, the extension of irrigation in dry areas and the control of plant diseases by the use of chemical pesticides and breeding to obtain disease-resistant crops.

However, not even these improvements, collectively called the "Green Revolution," have been able to keep up with a world population of about four billion, expected to grow to be seven billion by the year 2000 at the present rate of growth. Besides the problem of trying to overcome the rapid population growth rate there have been shortages of the petroleum-based fertilizers necessary for increased production as well as shortages of water brought on by droughts in various parts of the world and ever increasing costs and decreasing supplies of fuel to run the necessary irrigation pumps.

Rising Grain Costs

Because of floods and droughts in large parts of the world in 1972, combined with other difficulties, the world's total food production actually dropped for the first time since World War II. When the poor nations looked to the world market to import grain to feed themselves, they found rapidly increasing prices. In the years 1972-74 the cost of grain on the international market tripled. These drastic increases in prices were brought about by the ever-increasing affluence in the wealthier nations of the world.

Because of the wide discrepancy between incomes of the poor and the rich, combined with the advancements in distribution systems, the effects of the food shortage are concentrated among the poor while the wealthy continue to eat. India is only one of the countries which have been hit hard by inflated world grain prices. The average wage in that country is about \$200 per year, of which ap-

proximately 67 percent is spent on food. In the U.S. we spend only 17 percent of our \$10,000 per year incomes on food. A 50% increase in food costs would certainly be annoying and inconvenient to most U.S. citizens. To some it might even mean economic hardship, but to those in countries like India, who already spend 67 percent of their income on food it would mean starvation.

Malnutrition and Starvation

In 1974, the United Nations made an estimate that 462 million people were actually in the process of starvation. This is the term used to describe people who receive less than the minimum daily amount of calories needed to live and the bodies begin to burn up their own fats, muscles, and proteins for energy. Another one-half to one and one-half billion persons were said to be lacking adequate protein for proper health even though they receive adequate calories.

These starving or malnourished people become weak and susceptible to many diseases. Between 10 and 20 million people die each year from starvation and diseases which can be attributed to weakened resistance brought on by malnutrition. Approximately 210 million malnourished children in 1974 lacked adequate protein in their diets. Protein is necessary for proper brain development. Due to protein deficiency, many of the children will suffer irreversible brain damage and mental retardation. Malnutrition is also the main factor contributing to high infant mortality rates in underdeveloped countries. In these countries, one out of every four children die before the age of five. It is possible for us to ignore this starvation and death because these problems seem comfortably distant, obscure and quiet. Most people think the U.S. is doing all that can be expected of them to remedy the situation. But we're not!



According to a recent survey, sixty-nine percent of all U.S. citizens believe that U.S. is more generous in foreign aid than are the other developed nations. This illusion goes up in smoke when we find that we rank thirteenth on the list of major Western donors of foreign aid when the percent of our Gross National Product is used as the standard.

U.S. Foreign Aid

In 1975, we gave only 0.24% of our GNP towards foreign aid. This amounted to \$3.67 billion, over half of which was in the form of military aid. When all types of aid were considered, the U.S. gave approximately \$2 billion in non-military aid in 1975. A substantial fraction of this aid was undoubtedly given for political reasons, as was the case in 1974 when a full one-half of our foreign food aid went to South Vietnam and Cambodia. Even recent legislation has allowed the government to grant up to 25 percent of all food aid to countries not listed on the international list of the "Most Seriously Affected" countries. In 1976 most of his 25 percent went to South Korea, which is one of the wealthier of the developing countries, but one with which the U.S. has strong political ties.

Another startling fact is that, although the U.S. remains one of the few net exporters of food in the world market, they actually import \$1.5 billion worth of food more from the poor, developing nations than they export to them. This includes a net import of one million metric tons of protein. In actuality, the U.S. is benefiting at the expense of the poorer nations. We are, in fact, depleting their already inadequate supply of the proteins

that they so vitally need. We are also taking more capital from many of the undeveloped nations than we are sending to them. Four times as much capital flows from Latin America as is sent in the opposite direction. This capital, if it were to remain in the undeveloped nations, could produce more industry, jobs and a generally higher standard of living for the population if it were properly administered by people within those countries, as well as people involved in international trade. These administrators would need to be people who are committed to obtaining justice for the poor and are not tied to any economic interests.

When the \$2 billion spent on foreign aid in 1975 is compared to the \$85 billion that formed the U.S. military budget for the same year it gives a sad commentary on how peace and justice are maintained. President Eisenhower once said that "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed."

Scriptural Perspectives

These words bring to mind the words of Jesus Christ when he warned that at the Judgement some will be told to depart from his presence, "For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me...whatever you did not do for the least of these, you did not do for me." (Matt. 25:42-45)

Throughout the Old and the New Testaments we see God's concern for the poor. In many instances, God is clearly on the side of the poor and against those who are powerful and wealthy. This is not because there is anything inherently righteous about being poor or wrong with being wealthy. God repeatedly upholds the poor while casting down the rich because large inequalities in wealth are usually the result of the oppression of the poor by the wealthy.

The Judgement of Israel

The destruction and captivity of the nation of Israel was the result of their turning away from God and mistreating the poor. This theme is repeated by many of the prophets of the Old Testament. Isaiah warned of the coming destruction of Judah, saying, "Woe to those who decree iniquitous decrees...to turn aside the needy from justice and to rob the poor of my people of their right..." (Is. 10:1-3)

A hundred years later, Jeremiah condemned the wealthy who gained their riches by oppressing the poor. In Jeremiah 5:26-29 he says, "Wicked men are found among my people...their houses are full of treachery; therefore they have become great and rich...they judge not with justice the cause of the fatherless, to make it prosper and they do not defend the rights of the needy. Shall I not punish them for these things says the Lord, and shall I not average myself on a nation such as this?"

In Jeremiah 22:13, the prophet pronounced judgement on the unjust King Jehoiakim of Judah, saying, "Woe to him who builds his house by unrighteousness, and his upper rooms by injustice..." Then in verses 15 and 16 he says, "Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is not this to know me? says the Lord."

The Christian Responsibility

It is God's character to be just and righteous and to care for the poor and

needy. To know Him means to seek after those things which are in agreement with His nature. "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech, but in deed and in truth." (1 John 3:17,18)

Certainly none of us would claim to have fulfilled this statement, nor others such as that in Matthew 25. No single person could be held accountable to meet the needs of all of those around him, but it is obvious that there must be a new approach to unselfishness on the part of a vast majority of us Christians. II Corinthians 8:12 indicates that it is the intent of the heart really matters, "For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have."

Sider says, "there comes a point (and thank God, He alone knows where!) when the neglect of the poor is no longer forgiven. It is punished. Eternally." He goes on to ask, "Is it not possible-indeed very probable- that a vast majority of Western 'Christians' have reached that point? North Americans earn fourteen times as much as the people in India, but give a very small amount to the church. Most churches spend much of that pitance on themselves. Can we claim that we are obeying the biblical command to have a special concern for the poor?"

Economic Structures

Leviticus 25 sets up God's guidelines for the "Year of Jubilee." Every fiftieth year, all of the property was to be returned to its original owner in order to regularly equalize the means of producing wealth. The basis of this command rested upon the fact that God owned everything and the people were only stewards of His property (Lev. 25:23).

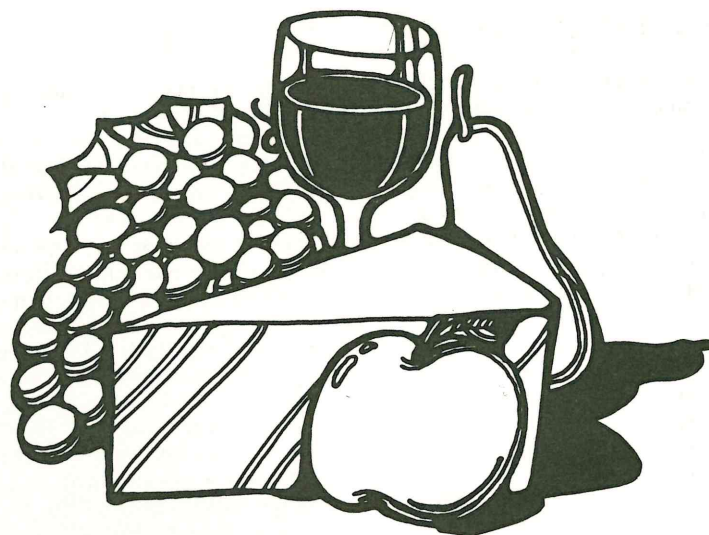
The Sabbatical Year was another structure God instituted. It provided for the poor and prevented an ever-increasing economic gap between the rich and the poor. Every seventh year the people let their fields stand idle without planting any crops on them. This helped to preserve the fertility of the soil and to provide for the poor. Any plants that grew during the Sabbatical Year were left for the poor to harvest (Ex. 23:10,11). Deuteronomy 15:1-16 advocates an economic sabbatical year that extended beyond this. Every seventh year the people were to forgive all debts so that economic inequalities would be decreased.

Both of these were radical, structured approaches to the problem of poverty. In them, as well as in the remainder of scripture, we see that God demands justice for everyone rather than simply charity for the poor. The rights of each person to obtain enough to supply his basic needs was more important than property ownership and the rights of a few people to expand their wealth and luxuries.

The Christian Community

When Paul wrote to the Corinthian church regarding the offering he was

Continued, page 7



The Legitimate Role of Student Government in the Christian College

February 16, 1979, Page 5

In response to Jean's editorial in the January 27 issue of *The Crescent*, and because of their own concern, Mike LaBounty and Tim Mechem submitted the following essay.

Their article is a condensed version of one written by David L. McKenna of Seattle Pacific. His article was published in the March 1975 issue of the *Universitas*.

McKenna presents two models of student government; a "power-driven" model, and a "purpose-driven" model. Mike and Tim feel that our student government at George Fox is based on the power-driven structure, but would like to see it patterned after the purpose-driven model.

Mike and Tim, SUBs 108 and 91 respectively, welcome your comments and reactions. Letters to the editor, (due by February 26 for the next issue of *The Crescent*), would also be appropriate.

At times we have to ask "What is the legitimate role of student government in a Christian college?" While the term 'legitimate' refers to the lines of authority and responsibility that are essential to any organized hierarchy, 'illegitimate' is that netherland of informal power which the students can control by influencing the climate of the campus. Is the student government illegitimate when it acts as a 'veto group' from self-interest? Research suggests these characteristics are not uncommon for student governments. A second bias is introduced in the topic when the word 'Christian' is put in front of the word 'college.' As an adjective, it carried the weight of a formal relationship in the college, perhaps through the public charter or the statement of educational philosophy. For the most of us, however, the claim of a Christian college also includes a quality of life on the campus that cannot be trapped in legal or academic terms.

A relatively simple topic has now evolved into some complex questions:

1. What is the formal and informal role of student government in college organization?
2. How does the role of student government differ in a Christian college?
3. Can we develop an improved working model of student government for the Christian college that will further demonstrate our purpose?

To initiate discussion on these questions, I am going to propose two different models of student government. The first is a "power-driven model" that describes the status quo. The second is a "purpose-driven model" that shows us some of the options that are open to us in Christian higher education.

Power-Driven Model of Student Government

Contrary to popular opinion, institutions and organizations are neither good nor evil. Like persons, their purposes can be perverted by self-serving ends. Originally, all institutions exist to serve people. They can, however, be twisted until they exist to serve the structure. When this happens, the institutions should be buried. As a member and director of various boards, I am now convinced that the first question that ought to be put on every agenda is a motion to discontinue the enterprise. If seconded, it would mean that the members would once again have to ask why they exist and then vote down the motion before proceeding to other items of business. Such a procedure would be the best means I know to protect an organization from the temptation to serve the structure rather than people.

Institutions are organized to achieve a purpose as well as serve people. Yet, it seems to be endemic in organizational behavior to shift from purpose to power as the motivating force for individual participation in the institution. After twenty years in institutions of higher education, I now contend that the love of power is the root of all organizational evil. In fact, I might go as far as to say that power is the creation of man; a counter-force to love, the creation of God. Experience attests the difference between the two forces. Love can only grow when it is shared. Power divided is power lost and he who lost a piece wants it returned and he who gained a piece wants more. Whether we

like it or not, power is the fuel that runs most institutions, including Christian colleges.

A "power-driven model" is a pyramid (see figure 1). At the top is the governing board which has the ultimate authority and responsibility for the policy of the institution. As the pyramid widens, authority is delegated to the president and chief executive officer, who in turn delegates authority to other administrative persons as the situation demands.

The President and his administrators have the primary responsibility for the development and allocation of resources, including men, money, space, time, and knowledge. At the third level of the pyramid, there is the faculty, persons to whom the governing board through the administration, delegates authority to carry out the primary function of the curriculum. By the definition, the curriculum is to include all of the teaching-learning experiences of the student. In fulfilling its function, the faculty has responsibility to the administration for the efficient and effective use of allocated resources.

At the base of the pyramid are students who are primarily responsible for learning. Their position in the hierarchy accounts for the fact that they are variously called the "raw material," "subjects," "products," and now, "consumers" of the teaching-learning process. Theoretically, at least, the institution exists primarily to serve students.

The dynamics of the power-driven model help to explain some of the role conflicts of student government. In an hierarchy, authority is delegated downward. Responsibility cannot be delegated. It is subject to a reverse gravitational pull even when authority is delegated down. Students are the bottom of the authority line. After the pieces of power have been distributed at the higher levels, precious little is left for the students. Keep in mind, however, the responsibility is also minimal at the student level. It is realistic to say that students have little authority and little responsibility in an organizational hierarchy. Their responses through student government are consistent with the position as "low man on the totem pole." With limited authority, student government tends to invent functions as entrees to power or to look for pieces of power lying around unclaimed. In their frustration, they usually fail and return to revising their constitution or spinning wheels of social programs.

A power-driven model is a natural breeder of conflict when the line is of authority and responsibility are rigidly held. Under these circumstances, the role

of student government is severely limited in function, authority, and responsibility. But, the moment that you begin to open up the system, confusion is added to conflict. Like a withered carrot, power without responsibility is held out sometimes and withdrawn at others. Natural student frustrations are magnified so that self-interest and informal veto powers are called into every judgement. When student government in a Christian college assumes this role, relationships are stalemated as power standoffs and the process becomes more important than the results. Despite what the catalog may say about the permeation of Christian purpose in the college, if the internal dynamics of governance are power-driven, a secular subversion has taken place. To recover our identity, the power-driven model must be traded in for its purpose-driven counterpart.

Purpose-Driven Model of Student Government

Opposition to the power-driven model is justifiable, particularly in the Christian college. The nature of the criticism, however, should apply to the dynamics of governance when power is the motivating force. If the lines of authority and responsibility are abandoned along with the power-drive, an organizational anarchy takes over. Definitive lines of authority and responsibility cannot be forfeited without sacrificing efficiency (or stewardship) in the allocation of resources and effectiveness in achieving goals. Therefore, every person in a college, administrator, faculty member, student or staff, has a personal stake in the quality of organization and management as defined by the lines of authority and responsibility.

Our primary problem is related to the dynamics of an organization rather than its structure. Christian colleges claim to be driven by purpose, not power. If so, the role of the governing units within the organization are purpose-driven. In this case, purpose is used to identify the mission and the objectives of the institution. If the purpose is known and operable, it can determine the dynamics of the organization. If it is hidden, blurred, or unaccepted, the internal dynamics or organization will naturally degenerate into structural protectionism and power struggles. Assuming that purpose determines the dynamics of organization in a Christian college, a purpose-driven model of government is the starting point for introducing change (see figure 2).

Without violating the principles of management by authority and responsibility and without changing the primary functions of the governing units, the purpose-driven model implies the follow-

ing concepts of institutional structure.

1. Trustees have the primary authority and responsibility for institutional policy, but enjoin representatives of the other governing units in purpose-related planning through open, two-way communication.
2. Administration has the primary authority and responsibility for resource development, but share the function with the faculty for curriculum and with the student for climate by two-way participation in planning decisions.
3. The faculty has the primary responsibility for the curriculum (total living-learning experiences), but share that function with the administration for resources and with the students for climate by two-way interaction in planning decisions.
4. Students have the primary responsibility for the climate (living-learning environment), but share that function with the administration for resources and with the faculty for the curriculum by two-way participation in planning decisions.

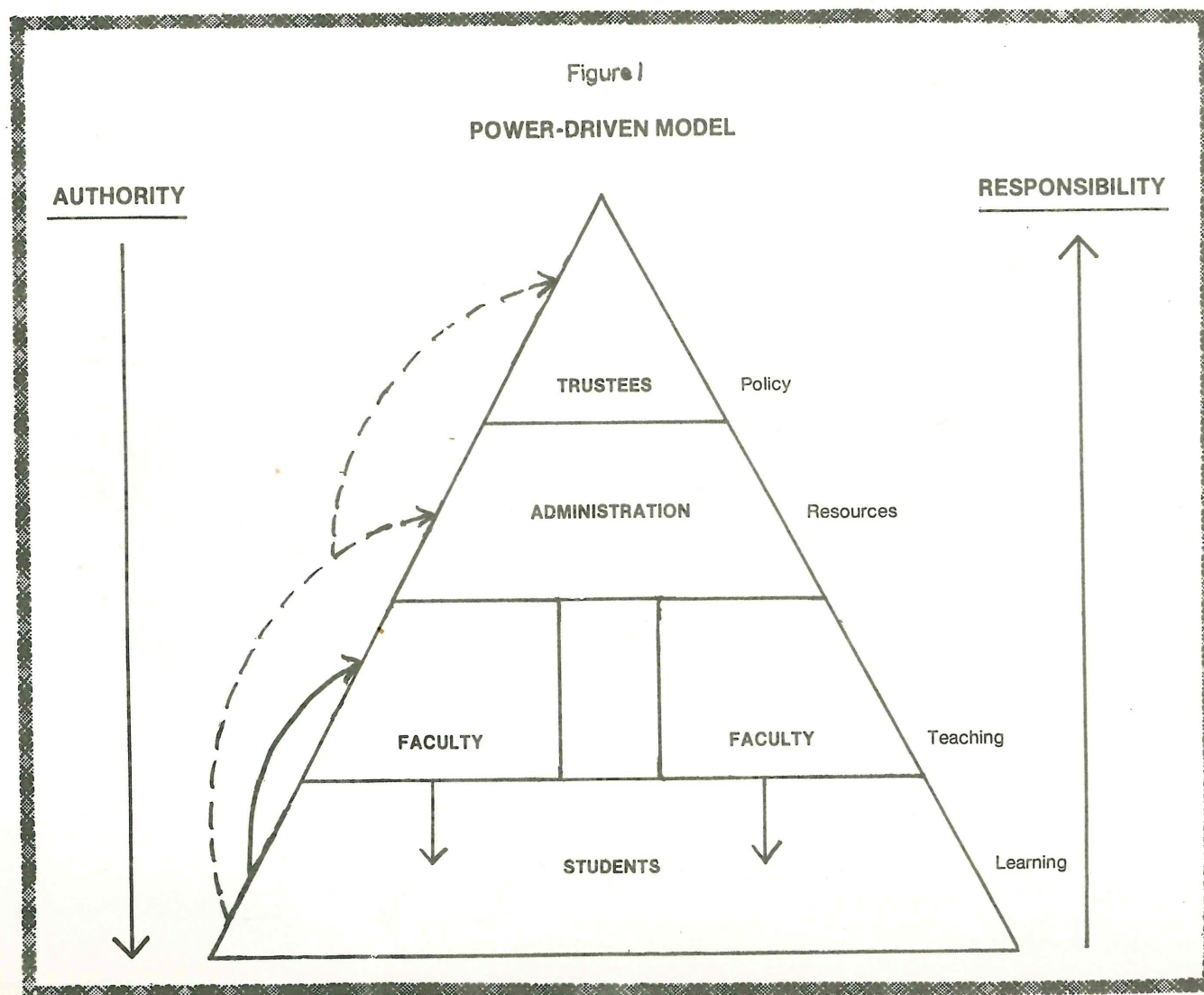
If all of the governing units of a Christian college are formally and informally committed to a common purpose, the dynamics should be more free and open than they are in a power-driven model.

In a purpose-driven model, the role of student government would be defined by the following principles:

A. Primary Purpose. Student government exists as a partner with other governing units in order to achieve the institutional purpose. Its constitution, by-laws, organization, leadership, priorities and programs must be guided by that goal. Students should have a voice in decisions on charges in the institutional purpose, particularly as the change may affect their welfare; and any student-sponsored proposals for changes in institutional purpose should follow organizational lines. For example, students should be included in long-range planning decisions.

B. Organizational Relationship. Authority and responsibility lines must be followed by student government in order to maintain the clarity of relationships within which communication and participation can be achieved between students and other governing units.

C. Institutional Policy. Student government must operate within the legal, financial and public requirements and the institutional guidelines established by the institution's governing board. Two-way lines of communication through appropriate channels should be



opened between the trustees and student government. Policy changes should be communicated to students and, where their welfare is concerned, provision for expression of student viewpoint. For instance, student observers with voice but not vote, may be invited to participate in board of trustees' meetings.

D. Governance Partnership. As a legitimate governing unit, student government has partnership responsibility with the administration, faculty and staff. Partnership implies two-way communication, participation in areas of mutual concern and avoidance, as much as possible, of "we-they" splits. The student body president may be a voting member of the president's cabinet and equal student representation may sit on governance councils which also include administrators, faculty and staff.

E. Shared Responsibilities. Students should share in the planning for administrative decisions on resources related to climate (student living and learning) and for faculty decisions on curriculum related to climate. Implementation of those decisions should be carried on within the separate governing units with communication to student government. For example, there may be student representatives on standing and policy-review committees or task forces in administrative and faculty areas (and vice versa).

F. Primary Responsibility. Student government is primarily responsible for the student climate of the campus. The quality of its representation in the governance of the community, its leadership, its social, spiritual and intellectual programs, and communication system determines the extent to which it contributes to the institutional mission. Also, the quality of student government now tends to tinker with the machinery of its own system, seek increased power, and lobby for student self-interest. Under a purpose-driven model, the focus for its attention should be programs for meeting student needs by setting the tone for living and learning in accord with the institutional purpose.

A purpose-driven model of student government in the Christian college poses three other unmet challenges. First, there is the unspoken challenge of accountability. Accountability systems are being required at all levels of institutional governance and student government should not be an exception. Although it might be argued that annual elections represent accountability, experience doesn't dictate that this is the case. New accountability lines must be developed through administrators just as all the other governing units have personal lines of responsibility. Accountability applies to organizing, staffing, directing, coordinating, reporting and budgeting as well as planning. Advisors to student government should serve as resource persons for the evaluation of these functions and an administrator, usually the Dean of Students, as the point of accountability for student government. I am not advocating a reversion to a "here comes the judge" attitude. Student government should be one of the most meaningful learning experiences in college life. Therefore, the administrator and advisors should view their role more as an educational than an administrative task. The line of authority can be played out in proportion to the accountability that is built into the system and, of course, no

members of the community according to the institutional purpose and student government goals. Few, if any, student leaders and governments have initiated their own evaluation process. If legitimacy and stature is the goal of student government, its most significant step would be to submit its programs to the constructive review of its peers at least on an annual basis.

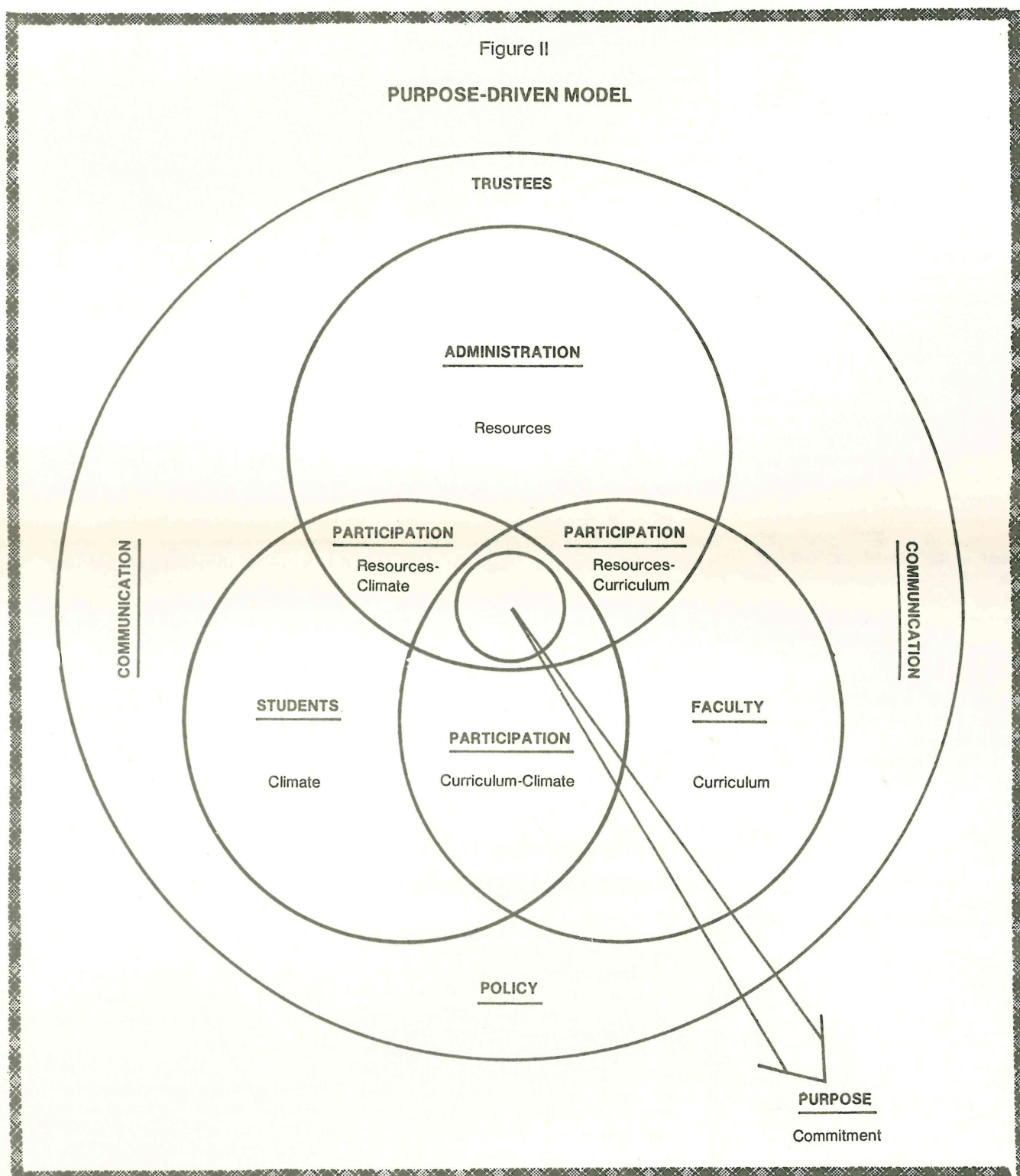
A second challenge that is implied, but not specified in the purpose-driven model is the role of student government as an agent of change. In the power-driven model, change is presumably affected by gaining power at the levels of policy and resources or by exercising political pressure. Both of these tactics have failed to change higher education. We know that agents of change are most successful when they utilize the dynamics of the system. In the purpose driven model, for instance, student government is an acknowledged partner in government because its goal is the achievement of the institutional mission. Student perspective is then valued in planning institutional farther than the purpose and policies that define the institution.

Accountability is more than reporting to the administrator. Its full meaning is realized when the performance of the governing units is evaluated by the policies and student participation is accepted in resource and curriculum priorities. Studies in higher education show that the climate of a college is a more potent agent of change than the formal power itself. Lyndon Johnson was known to study an organization until he found the center of power and then he could induce either control or change from that pivotal point. Student governments have far more power than they claim; they have just failed to find and use it.

Thus far, it might be argued that either the power- or purpose-driven models could be enacted in a non-Christian college. What, then, is distinctive about the role of student government in the Christian college? Close inspection of the purpose-driven model shows a similarity with the concept of the Body of Christ as described in I Corinthians 12. As Christ is the head of the Body, the purpose of the institution which includes a commitment to Jesus Christ, is the cerebral center for

controlling the governing units. Members differing in authority, responsibility and function are comparable to trustees, administrators, faculty and students. Without losing its independent identity, each member is interrelated to another in homeostatic balance that gives the organism its coordinant rhythm for movement and action. Dynamically, relationships in the Body of Christ are motivated by the love of Christ and mutual trust among the members. By self-confession, secular colleges and universities are plagued by confused purposes and mistrust between governing factions. In such an atmosphere, there is no alternative to a vicious power-driven model.

As their third and final challenge, Christian colleges have an opportunity to demonstrate the meaning of their commitment through governance as well as through the climate and the curriculum. Student government that is motivated by the love of Christ, guided by the purpose of the Christian college, and related to other governing units by the dynamic of trust is not just legitimate; it is a practical demonstration of the Body of Christ at work.



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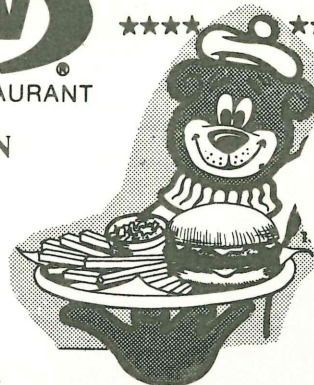


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collecting for the poor in the Jerusalem church, he said he did "not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, so that their abundance may supply your want, that there may be equality." Paul wasn't saying to supply all their desires and whims, but to simply meet their needs. C.I. Scofield said, "The countries of the earth produce enough to support all, and if the earnings of each was fairly distributed it would make all men toil some, but no man toil too much."

Sider states that Jesus did not "remain alone as an isolated, individualistic prophet. He called and trained disciples. He established a visible community of disciples joined together by the values of the promised kingdom which was already breaking into the present. As a result, all relationships, even economic ones were transformed in the community of Jesus' followers." This community of followers extended beyond the twelve disciples. Sider states that "When Jesus asked the rich young man to sell his goods and give to the poor, he did not say 'Become destitute and friendless.' Rather, he said, 'Come, follow me' (Mt. 19:21). In other words, he invited him to join a community of sharing and love, where his security would not be based on individual property holdings, but on openness to the Spirit and on the loving care of new-found brothers and sisters."

Sider is not advocating Christian communal living or the sharing of a "common purse" as the necessary way of life for all Christians, although he sees them as possible options. He is merely calling for a radical change in the economic relations between God's people. As we look around today, we see a lack in this important area of fellowship within the church

and a resultant insecurity among many of us Christians.

In the early church there was often an evangelistic outreach associated with transformed economic relationships. In Acts 2:42-47, 4:32-33 and 6:1-7 are some of the instances which have been recorded that show how economic relations can have a significant impact on our lives and the lives of those around us. The power of God's love is clearly shown through changed relationships. Jesus prayed to his Father for his disciples and for all of the people who form the church saying, "I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me." (John 17:22,23)

If we possess this relationship with God and this unity with other Christians, we will have an impact on those around us. It is not our sole purpose in life to seek to change society, but it will be a natural result of seeking to know God more completely through obedience to His word.

Three Levels of Change

Sider suggests that this obedience will result in change on three levels. First he feels that we must adopt a simple lifestyle. Dr. Richard Birch said that "the rich must live more simply than the poor may simply live." Sider feels that we need to assess our lifestyle and determine how much of our affluence is necessary. Some feel it is necessary to maintain a certain level of affluence in order to effectively witness to the rich in our society. Possibly, the best witness would be to live at a more simple level and to show a wholesome unconcern for the accumulation of wealth.

Sider holds up John Wesley's view of the Christian lifestyle as a goal we could

aim for in our lives. According to Sider, Wesley felt that "Christians should give away all but 'the plain necessities of life' - that is, plain, wholesome food, clean clothes and enough to carry on one's business. One should earn what one can, justly and honestly. Capital need not be given away. But all income should be given to the poor after one satisfies bare necessities."

The second change which Sider feels is needed is a reform within the church to change it to the loving, supportive community that it is intended to be. This change will enable the individual Christian to live a lifestyle free from economic worries.

The final change which Sider sees as necessary is a change within the structures of secular society, both here and abroad. He feels that there must be changes in the way business is conducted with the undeveloped nations. Fair prices should be paid for their labor and products and repressive trade embargoes need to be removed to allow fair competition with domestic markets. If these and other changes are made, they will have a relatively small effect on the U.S. economy, but we must still institute structures to share the costs of industrial readjustment and retraining.

Suggestions for Foreign Aid

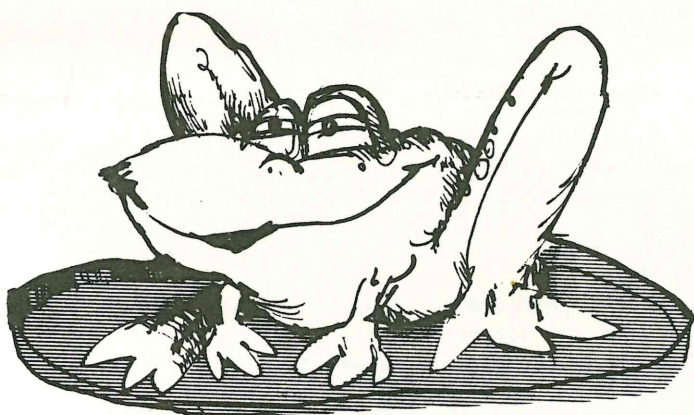
This restructuring should include the aid which is sent to the developing nations. Sider feels that there must be standards set to determine which countries we will send aid to. According to Arthur Simon, director of *Bread for the World*, these standards should include: "(a) need; (b) evidence that development is occurring among the masses of poor people; (c) evidence of basic reforms, such as land reform, tax reform, and anticorruption measures, in order to reduce the disparity between rich and poor within a country; (d) efforts to secure

human rights; and (e) de-emphasis on military spending."

In order to make the most of our aid, Sider feels that it should be directed towards the basic needs of the poor in the developing nations. It has been shown that if the poor masses have a secure food supply, access to at least minimal health care and modest educational opportunities, population growth tends to decline quickly. Labor-intensive, agricultural development, using intermediate technology has been shown to be the most effective means of meeting the needs of the starving masses.

Sider quotes Professor Robert Frykenberg of the University of Wisconsin: "No amount of aid, science, and /or technology can alter the direction of current processes without the occurrence of a more fundamental 'awakening' or 'conversion' among significantly large numbers of people...Changes of a revolutionary character are required, changes which can only begin in the hearts and minds of individuals."

ADDENDUM: Because we are Americans and are college students we are far from living simple lives, but it seems clear that is exactly what God would have us do. Are there areas here at George Fox College where we could help each other to lead simpler life-styles? If anybody has comments or suggestions along these lines of thought, share them with me or write a letter to the editor. We are all in the same position of responsibility to the rest of the world. God would have us to be leaders in bringing justice to all of the poor and needy throughout the world. We will only be able to do this if we are willing to make sacrifices and work together as Christ's body.



I Never Thought I Was Ugly

When Jesus said, "In the world you shall have tribulation," He forgot to mention my friend Ruth. She has been by far the greatest tribulation I have had to face in my Christian life. I am convinced the Lord created people like Ruth so that less-than-humble people, like me, would be humbled. Like many other trials I've had, this one with Ruth gave way to growth, but not until I had fought God almost every step of the way.

It was in church one Sunday evening when I first realized my true feelings about Ruth. As she nudged up against me I felt a painful tingle creep up the back of my spine. The tension worked up my neck and into a swelling headache. I couldn't believe one person could cause me so much anxiety. Something had to be wrong with me, I thought.

I reflected back to the kind of life I'd led before I was a Christian. I had only associated with "beautiful" people. Physical appearance was important to me. Personality, sociability, and good humor were also important, but most of all, people had to fit my idealized standard of excellence. Ruth failed every test. She was unattractive, excessively overweight, and, to make matters worse, she even wore short shorts and a halter top. She was painfully ugly.

I had only been a Christian for a short time when I first met Ruth. I realized the Christian life wouldn't be easy, but the Lord was sparing very little time, I thought, before the trials. Although I had recently been to a Jesus Northwest gathering near Salem, Oregon, and seen how diverse Christian people were, some tall, some short, some smart, some dumb,

even some fat and ugly, I was still learning that Christians didn't fit the stereotype I always created for them. When Ruth came into my life she, too, was a Christian, and I knew God wanted me to love her.

Nevertheless, I found it easier to love her when she was somewhere else. Then I could picture her as she wasn't: attractive, sweet, & acceptable. However, when she sat down beside me and draped her massive leg over mine all the pseudo-Christian sentimentality I fantasized while she was away vanished. I prayed in agony, "Oh help me, Lord. Cause her not to like me so much. I know I'm a sinner, Lord, I'll do anything if You'll just get her away from me." The Lord may have heard me, but Ruth didn't move her leg an inch. I felt physically sick.

I recalled a message during Jesus Northwest about Jesus' commandment to love our neighbor as ourselves. I understood the loving myself part, but how could I ever love Ruth that much? How could I ever love her enough to look at her face in the mirror in the same appreciative way & as often as I looked at my own? No way!

One day as Ruth approached me I sensed that our relationship was about to change. As it happened, she wanted a private talk with me, "very serious biz." As we walked to her car I tried to think of a way of putting her off. But she spoke before I had the chance, "I'd like to thank you for being such a good friend," she said, "You know, most people don't really like me that well, and...I...well, I just don't understand it. Jesus told us to love each other and He knows how hard I try,

but I always get the cold shoulder."

As Ruth continued telling me how rejected she felt she started to cry. I felt it my Christian duty to try & comfort her. When I was a small boy my dad would lovingly pat me on the shoulder to comfort me, so I reached over and very self-consciously patted Ruth on the shoulder. I was tremendously proud of myself. Ruth didn't even realize she was fulfilling my desire to be a spiritual patriarch. To my surprise Ruth read more genuine emotion in my gesture than I intended. She looked up at me with a gleam in her eye, then lunged, wrapping her arms around my neck, holding on as if there might be a hurricane coming. I was shocked that my self-serving gesture had stirred so dramatic a response. I had really only been trying to gratify my own self-righteousness.

But Ruth didn't loosen her grip for at least fifteen minutes. I had shut my eyes soon after she grabbed me because several people were walking by. Maybe if I didn't see them they couldn't recognize me. Finally Ruth let go. My immediate thought was to run to the nearest shower. Yet, at the same time I hated myself for such a heartless unchristian feeling.

I managed to avoid Ruth for the rest of the day. I crept around corners and hid in places where I knew she wouldn't go. Even though my conscience bothered me I couldn't bring myself to face her. All-the-while, however, I ached for the power to do what I knew was right.

The next Sunday evening I went to church and as a new Christian learned for

the first time about the work of the Holy Spirit. I found that I had received the Holy Spirit when I accepted Jesus, but I hadn't claimed His full power. That night I read in II Timothy that, "God does not give us a spirit of timidity; but a spirit of power, a spirit of love, and a spirit of discipline." That meant the power to do what I knew was right was already dwelling inside of me. All I needed to do was claim it. Right then I asked God to fill me with His Holy Spirit.

And He did! The feeling was so exhilarating I had to share it with somebody. I turned around to the bench behind me where one of the brothers who helped bring me to the Lord was sitting. Acting on impulse, I walked over to him and stuck out my hand, "Thanks for being a Christian, brother," I said, "I love you." I couldn't believe my words. I had never told anyone I loved them before. But now the words flowed out of me easily. I was so overwhelmed with emotion that I simply sat down on the floor and cried. As I sat there, my face in my hands, I felt a hand patting me on the shoulder.

I looked up and saw Ruth. Without think this time I lunged into her arms. Ruth hugged me tightly and for the first time in my life I felt the real love of Jesus through another human being.

Jesus had shown me that I must humble myself in order to receive the fullness of His love. That meant accepting the love He offered through His servant, Ruth. As I cried and sobbed in her arms Ruth loved and carressed me just as Jesus surely would have done.

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The Sports Temple

(Editor's note to the reader: as you read this article, please do not jump to conclusions without checking the facts. Be sure to read the accompanying article which presents another view.)

by Tad Cobb

The following story is, please understand, written from my own point of view. It deals with one aspect of our college which I'm concerned about.

George Fox College was in a small town on the west coast. It was a Christian liberal arts college and was very conscious about becoming a reputable school academically among private liberal arts colleges all across the country. It was a commendable goal. God likes to stretch students' minds. He wants knowledgeable, reasoning children to send out into the world.

The goal was agreed upon by all involved. "Let's elevate our academic reputation," they said. Ah! but an obstacle stood between them and their goal. To build a school academically, one needs a scholarly faculty, a capable staff and adequate facilities. That doesn't happen overnight. No, and it certainly doesn't happen on the present budget. "We need more revenue," the committee agreed.

Well, they decided that to increase revenue, they would have to increase enrollment. That meant more immediate funds - and also would mean more contributing alumni in the near future. "Why, with an increased enrollment, we could build this college into whatever we want." Their intentions were wholly honorable and realistic.

"I have a suggestion," one member interrupted. "Let's build a sports program. That will get our name spread around. A varsity team to be our ambassadors as they compete far and wide."

"Now that's an idea," another member seconded.

"It certainly is," a third chimed in.

"Let's give it a try," an elder member said. "Go ahead with it."

Well, that wasn't the only idea they agreed upon to build the school. There were other honorable programs that were likewise initiated. But they were more prone to success than this one particular suggestion. And to my knowledge the others have fairly honorably succeeded.

So those in a position to do so, proceeded to build a sports program. The big sport would be basketball. Baseball, track, cross-country and soccer would be lesser sports, in addition to an active intramural program to get students involved on all levels.

"If we are ever to have any kind of a

basketball team, we need a new gym," they told the board.

"Okay, what do you have in mind?"

"Solomon's Temple, less the purple drapes. They'd probably get pulled down or get sweat all over them."

"Are you sure that's necessary?"

"You want us to build a team, don't you? We can't do in that concrete mausoleum we're in now. Unless you can recruit fifteen ascetic holy men who can play basketball in sackcloth and ashes."

"Alright, if it's necessary, we'll raise the money."

So they built their 2.2 million dollar Sports Temple less the purple drapes. Then they started recruiting. They kept an eye out for athletically gifted students. Some were equally academically gifted. For a few others, if he could bounce the ball, they signed him up and offered him a scholarship. A few got in under the academic requirement line, entering on probation - but shoot, they needed to build a decent team. If some didn't seem to feel comfortable with the Christian foundation of the school, it just wasn't played up too much. After all, they could be evangelized once they got there.

They sent the basketball team far and wide. Even to Hawaii. At home the students felt more "spirit." The entire student body appeared for games. They cheered the team on.

"Now that our Sports Temple is complete, look at that stoneage track outside. Those little pebbles are getting tracked inside the holy of holies. It's either rubberize the surface or else have students remove their shoes before entering the door and trodding on expensive, sacred ground."

Funds for sports construction were dry for the time being. So a travelling salesman visited the temple priests and suggested what he called a "Jog-for-Prizes" fund raising project. Students went for it, felt the need, and signed up donors for their worthy cause.

For the present, since the gravelly track was so abrasive, the running athletes were given \$14 each to buy new shoes. It was budgeted for. As was the new \$50,000 baseball diamond. And, of course, there was a severe need for a pitching machine. And intramurals couldn't possibly survive on \$3,000, so they requested more funds for improved operations.

A few students at the school weren't sports oriented. They saw needs in their own area of studies - called academics - go on unmet while the floor of the Sports Temple was polished and the basketball team basked in Honolulu. They had to drive to the big city to research their academic subjects because their own library was incomplete and cold inside. Ironically, the NBA world championship

basketball team from the big city drove out to use the Sports Temple because it was the best they could find.

These students saw that fellow students on athletic scholarships weren't even participating in the sports program they were recruited for, simply because too many had been recruited. There was such a surplus of these students on scholarships who had been recruited and then were not used that several of them quit school when they found out they couldn't play. Some left because the varsity recruiter had failed to emphasize the Christian convictions of the school, and the first week they arrived and someone explained to them about Chapel, they knew this wasn't the place for them.

Then their crusade to Hawaii. They lost four games. But they all had a good time, and some of them even enjoyed a Mai Tai or two. The trip was supplemented legitimately from the athletic budget. Besides, it was an investment in our faithful ambassadors, spreading our name far and wide. A few of them even took it as far as the bar.

But those few were experienced at such ambassadorship. They'd practiced it after a home game not long before their Hawaiian mission. A few beers made them freer to talk about the school. To be fair, most of the team weren't involved, and were, in fact, bothered by such behavior.

The non-sports oriented students watched fellow students aim toy pistols at game referees and pull the trigger to the delightful bang! on what they considered bad calls. It was an effective witness of their "spirit" to the other team and to the refs themselves. And then when the school "Jogged-for Prizes" (that was exactly what all the publicity posters stated) and letters were mailed by the hundreds with the college letterhead stationary asking sponsors to promise so much per lap so that money could be raised for rubber to put on the track; but mostly so the jogger could win gift certificates, TV's, and trips to the islands for himself. The posters failed to mention that the cause for this event was the track. They just read. "Jog-for-Prizes."

Note: Greek students may have studied the word "eris" at some time. The word "originally had mainly to do with the rivalry for prizes." It is translated into English as "strife" and is listed in Galatians 5 as one of the sins of the flesh that prevent one from inheriting the kingdom of God.

Students lobbying for a baseball pitching machine have requested and will probably receive \$1500 from general student funds. Intramurals are asking for money from the same student funds. The

Minority Student Union receives no student funds. Since the Temple has been completed and excess funds above those budgeted to the athletic department have been cut back, they are now looking for other sources. If their consuming passion to continue building an athletic program persists, they may deeply gouge general student funds before they're done.

In intramurals, competition has become so intense that only the best athletes in each living area play. Others realize that they'd only suit-up to sit on the bench. Competition and winning is so valued that only the best stay in. Losers are failures. Tempers flare. Personalities change.

Beyond all that, a more subtle effect was found creeping out of that Sports Temple. The student body itself began to change. Students started coming who wouldn't have if it not been for the 2.2 million dollar Temple. Students who wouldn't have come had the old concrete mausoleum been the only athletic facility. A new, more sports-minded breed of student crept in and became the majority. After all, the school had five full-time Physical Education instructors and only three full-time Religion and Christian Ministries instructors. If the Temple didn't show the college's priorities, didn't that?

Apathy set in on the campus. Four hundred plus students appeared for basketball games. Less than thirty-five for events such as a film on the racial prejudices and hunger in South Africa. More emotion was spent on a ball bouncing on wood than on sixty people dying each hour and families forced apart in South Africa. Deep social concerns on campus meant discussing who to ask out next weekend. A few sighed sadly and asked if all this was really necessary to build the school.

There, I've shared a point of view on one aspect of our college. A school that at this point seems to view sports "ambassadors" as a more effective way to create a reputation than demically respected graduates. I would hope that such a point of view is only temporary; that the present trend of the college towards being sports-centered is only part of its growing pains. I realize that such a goal as our college has set takes time to accomplish. But I pray, and faithfully trust that the committed administrators and executive board, along with the fine faculty of a college such as ours will guide the growth. Then perhaps one day our college will be known for its scholars and biblically-founded Christian leaders.

May it never be said, "Oh yes, George Fox College, they're the ones who put out fine ball players."

From the Other Side of the Court

by Jean Peters

In "The Sports Temple," Tadd Cobb makes some specific assertions about George Fox and our athletic program. To be journalistically fair, we asked Coach Sam Willard for his comments on the sports program at George Fox.

Many students have been critical of the emphasis and money spent on George Fox athletics.

Coach Willard said, "We (athletes) don't get any more financial backing than anyone else. We receive only two percent of the general funds that come to GFC."

"In comparison with the colleges we compete with," he said, "George Fox actually doesn't have many scholarship dollars."

Willard says that they are very careful when recruiting athletes. They look for people who will fit into the George Fox environment. They don't ask potential recruits if they are Christians, however the background and character of each athlete is carefully examined.

The athletic department works closely with Admissions. Athletes go through the same application procedure as other students. They are told clearly the stance and convictions of GFC and the demands that will be made on them, such as chapel attendance.

"If athletes leave after they get here,"

Willard said, as two basketball players did earlier this year, "it's not because they didn't know this was a Christian school before they came." Rather, he says they go because the other students talk to them about the Lord, and they don't want to hear that. "When the Spirit starts working on someone's heart, they often run," he says. Willard added, "I think it's of value that they were here. The Christian seed was planted in their hearts."

Athletes applying to George Fox are subject to the same academic standards as everyone else. "Last year," Willard admitted, "we had an athlete on academic probation." But, he says, this doesn't happen often.

Willard said they do not recruit more players than there are positions to fill on the teams. "Recruiting is a gamble," he stated, "and we're very careful." Since scholarship funds are limited, an athlete receives \$200-\$500 maximum, the coaches try to choose people who will come through and be "worth the gamble."

Occasionally they misjudge and an athlete doesn't produce. But he still has the scholarship. Coach Willard gave the example of basketball player, Tom Brace. Tom was recruited for the JV team, then Fox dropped its JV program. But Brace still held his scholarship, although he

wasn't playing. Now he is on the varsity team "So he proved to be a good gamble after all," Willard said.

When asked about the basketball team's Hawaii trip, and the accusations that team members were drinking in Hawaii, Willard said that he himself was accused of drinking and "partying it up." "That's not true," he stated.

When the team returned from Hawaii, Willard immediately heard rumors that players had been drinking. "We handled this in a team meeting," he said. "Two or three of them admitted to having had a Mai Tai or two, if you call that drinking." Willard does not know exactly what a Mai Tai is, but said it is a Hawaiian fruit drink.

"The guys were typical tourists," he said, "trying out the native beverage." Willard said people may say that he is naive, and doesn't know what's really going on. "If that's the case," he said, "they're right." As far as he knows, there was no drinking problem on the trip, and what drinking did take place has been handled privately.

Willard would like the students to realize that the Hawaii tour was not just a pleasure trip. He said, "Students do not understand the new relationship we have to the Hawaiian schools. We are one of the last schools to be playing the

Hawaiian schools in our district. The games are part of the district set up."

Willard emphasized that the athletic department is a part of the whole college, "just like the music and science departments."

"Each department," he said, "reaches different people. And I believe that our athletic department reaches some who would not be reached otherwise." He gave the example of Tom Hewitt, a varsity basketball player who graduated from George Fox two years ago.

"Tom Hewitt was a Roman Catholic when he came, and I knew that when we recruited him," said Willard. "But now Tom Hewitt is a converted Catholic and one of the most outstanding Christians I know."

Willard pointed out that GFC gains a tremendous amount of free publicity from its athletic activities. "Face it," he says, "when one of our players sets a record, or our team beats Lewis and Clark, we get big, bold ink in millions of homes that we couldn't begin to afford to buy."

But George Fox athletics are not just for publicity, although they are an important selling point, and the college needs selling points. "The athletic department," Willard said, like the other departments here, "is concerned with the whole person." They work to see that students going through their department emerge as better Christians and better people.

Bruins Win in Last Seconds

With a 20-foot jump shot at the buzzer by sophomore Phil Barnhart, the Bruins downed the visiting Warner Pacific Knights, 74-72 Saturday night, January 27 in a Homecoming contest.

The win broke the Bruin's four-game losing streak, giving them a 5-12 record. The teams played before a crowd of more than 1500.

George Fox was behind nearly the entire first half as the Bruins repeatedly sent their visitors to the foul line where the Knights scored on 12 of 13 attempts.

The Bruins began the second half with two quick baskets, tying the score at 40 each. But Warner, led by junior guard Rob Sande, came back with its own flurry, and with 12:02 remaining was back in the lead, 54-46.

George Fox seniors Gary Chenault and

Charles Unchurch combined for eight points, and with a three-point play by sophomore Darcy Weisner, put the Bruins back on top, 57-56.

The lead changed twice, then with 19 seconds left, sophomore Knight Brad Olsen drove for a bucket and tied the game at 72 all.

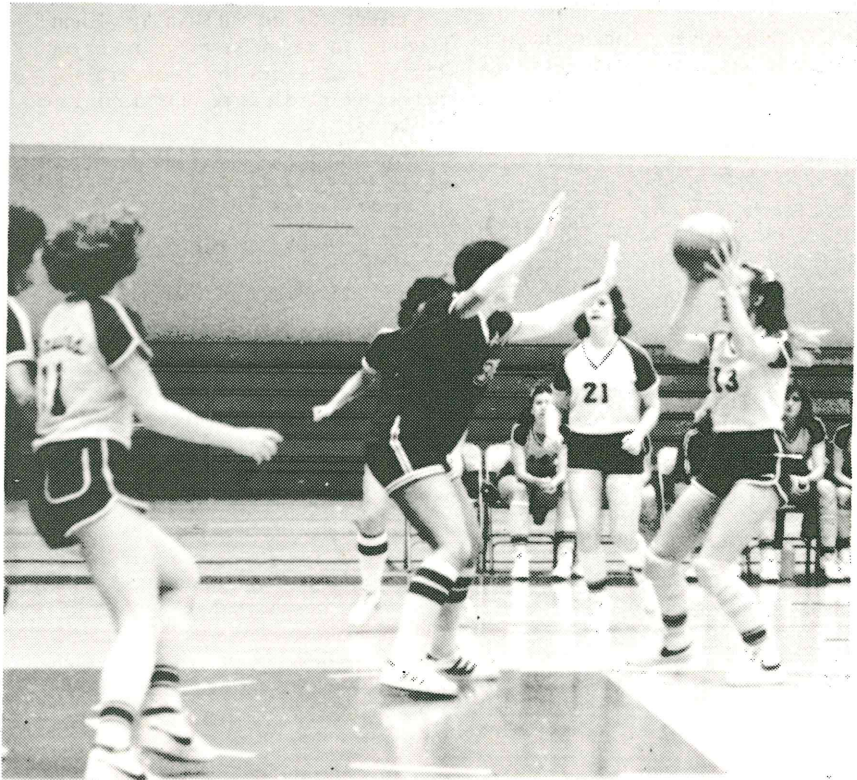
While spectators entertained thoughts of overtime, Barnhart dribbled to the top of the key and heard injured teammate Dave Adrian yell that there were just four seconds left. He turned and shot with the ball going through the net as the buzzer sounded.

Leading scorer for the Bruins was Chenault with 22. Upchurch gave the Bruins 19 points, and Barnhart added 12.

In double figures for the Knights were Rob Sande with 28, Steve Hamilton with 20, and Bob Miller with 10.



Bruins lost in a hard fight against Willamette on January 29.



Bruin women played Willamette on February 6 in Miller Gymnasium.

Women's Team Plays and Prays Together

The George Fox women's basketball team has already topped last season's record. The Bruin women won three of their pre-season games in spite of injuries and illness. All but four players missed at least one game.

League play began January 30 with the entire team healthy.

The team is relatively young, with only two senior players, Kim Johnson and Joanie Snyder. Despite their inexperience, the team has a quite a bit of talent.

Physical education instructor Dee Bright and Kirk Burgess, who is coaching for the first time this year, coach the team. Both are George Fox graduates and

played college basketball.

The Bruin women are concerned about their Christian walk as well as their playing skill. The women meet on Wednesday nights for a Bible study and sharing time. Team members Wendy Augustin and Carolyn Hayes say these times are special and help maintain team unity.

The team members also have individual meetings with Kirk Burgess when they discuss team and personal goals. These sessions are also a good time to work out any problems that have come up.

The women are expecting a successful season and appreciate support from students and faculty.



GFC women's basketball team.



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GFC Students Discover Cross Country

Imagine yourself on a Saturday afternoon, sitting in the middle of a frozen lake with nine other people, all eating SAGA sack lunches.

As you eat, you gaze in wonder at the white blanketed trees on the shore. In between mouthfuls you laugh at each other's accounts of ungraceful falls. You feel good in spite of soaked clothes and the cold wind. You've had a great time and can't wait to do it again.

If you'd been with a group of 10 campus cross country skiers a few weekends ago, you probably would have felt that way. The independently formed group began late last term when Daryle Steinmann posted a list on the SUB bulletin board for interested persons to sign. Forty people responded. Currently, the group is deciding whether there is enough interest to warrant becoming an official campus club. Another possibility is to make cross country skiing a part of the intramural program.

Faculty member Scott Chambers has expressed interest in advising a club. Whether or not the club becomes official, many GFC students are discovering the fun of cross country skiing.

When asked to explain cross country skiing and its appeal, Steinmann stressed that it is very different from downhill skiing. Steinmann described the sport as "hiking with skis." On an uphill grade, you walk on them, and on a downhill grade, you ski.

Some advantages of cross country skiing are that the crowds aren't as large, it's relatively inexpensive, once you've got the skis, and you don't have to wait for the chair lift. The sport is enjoying increasing popularity as more people discover that there is more than one way to ski.

If you enjoy being out in the wilderness, and like hiking in all kinds of weather, consider joining the campus cross country ski crowd.



Bob Davenport.

Downhill Enthusiasts Finish Month of Lessons

During the last month, 18 George Fox students have headed for the hills once a week, to spend the afternoon and evening skiing on Mt. Hood.

Several students expressed an interest this fall in forming a ski club. Nearly 100 people signed up. They had an organizational meeting in November with a representative from Timberline Lodge speaking. With the help of Karen Peterson, Edwards Resident Hall Director, they arranged a "package deal" with Timberline which provided lift tickets, lessons, and ski equipment once a week for 4 weeks, for \$50 per person. Lessons were offered on 4 levels, for beginners, experts, and those in between.

Twenty-eight people signed up for the package deal, arranged carpools, and skied on Tuesdays or Wednesdays from

4:00 p.m. to 9:30 p.m. with an hour and a half lesson at 7:30.

Now that the package deal is over, the role of the ski club for the remainder of this year will be to encourage and support group ski trips and carpooling. If anyone is planning a ski trip, they may post a notice on the SUB Bulletin Board to enlist participation.

The Ski Club will hold a meeting soon to set goals for next year. They will examine the possibility and advantages of becoming an officially recognized club. Many schools offer PE credit for skiing. This may be a future possibility at George Fox. If you are interested or have ideas to contribute, watch the bulletin board for the date and details of the meeting. If you have any questions, contact Karen Peterson.



left to right: Pete Nordquist, Scott Chambers, and Bob Davenport.



GROUP SKI PACKAGES..



Cross country skiers pause for lunch on a frozen lake.



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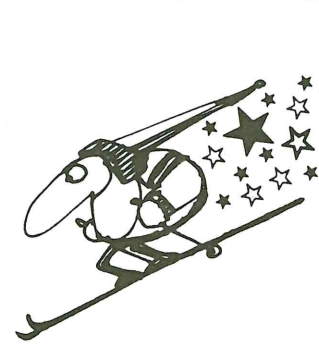
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